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WHAT HAST THOU IN THY HAND ?

Martha A. Roy

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The whole mission station had spent days in prospect of the visit of the honored guest. Everyone had cooperated in cleaning every corner, putting up beautiful decorations, preparing suitable refreshments, practicing welcome songs and speeches. No detail had been overlooked - we had had many consultations about the proper measures for such an occasion. The great day finally arrived. Everyone was attired in his or her own best, freshly washed and ironed. Colored streamers and garlands of flowers were in evidence, the tokens of welcome, and each of us bethought himself of a gift to offer our guest, a gift worthy of Him. And we prepared them and stood, each with his gift in his hand. There were great shouts of acclaim and cries of joy when our guest made His way through the welcoming throngs into our gate. We greeted Him cordially and did Him honor, this guest of ours, the Lord of Life.

Following the reception of welcome, the Lord turned to me and said, "What hast thou in thy hand?" And I opened my hand, and behold, there was a beautiful campus and lovely buildings, an up-to-date school, complete with a well-equipped science laboratory, a library full of attractive books on every subject, a telephone in the office, and a well-kept students' record file, a nice playground for the children. The children were nicely dressed, playing and conversing happily together. And the Lord, pleased at seeing them happy and joyful said to me, "I see their strong bodies and the fine records of their progress in mental growth, but where are their souls?" And I hung my head and said, "I don't know, Lord, for I've been too busy. There's so much correspondence to see to every day, reports for the Zone, inspectors to show around, parents to interview, repairs about the grounds and building, teachers to help, discipline to administer. I just haven't had time. And the teachers don't have much time either, for they have so many notebooks to correct and preparations to make, extra curricular duties to perform. But we do have Bible lessons and chapel every day and Sabbath School every Sabbath." And the Lord said again, "But where are the souls of My children," And I couldn't answer.

And the Lord turned to the Doctor and asked him, "What hast thou in thy hand?" And he opened his hand and we saw in the palm of it the fine hospital and clinic, where the poor and rich alike come to experience the miracle of healing. Every patient receives skillful tender care. And the doctor, his face shining with pride, said, "Every doctor on the staff has passed his Government medical exams and has a license to practice. We have a well equipped laboratory and well-trained technicians. No trouble is spared in trying to diagnose accurately for each patient. Some of our doctors have done distinguished work in specialized fields and received international recognition. I will be glad to show you the immaculate wards and the comfortable beds for the patients." And the Lord said, "I see the bodies of your patients, but where is their faith?" And the chief of staff answered, "Oh, we are too busy making rounds and doing operations. But we have a hospital chaplain and evangelist who takes care of all that!" And the Lord said again, sternly this time, "Where is the faith of my people?" And the Doctor hung his head, for he truly loved his Lord, but he couldn't answer.

Then the Lord moved on to speak to a young man and his wife - he had recently graduated from one of the finest agricultural institutes in the land. And the Lord asked this young couple, "What have you in your hands?" And they opened their hands to show Him the fine new model farm with the latest in ploughs and tractors, chicken hatcheries, and milking machines. The fields had yielded a good harvest. The branches of the trees in the orchards were laden with ripe fruit. And the young man looked at the Lord and said, "O Lord, I've learned the latest and best methods in agriculture, and I'm trying to teach my students the way I was taught, but they don't seem to want to learn. And my wife here has their women folk come to our house and is showing them how to beautify their homes, and to keep them clean and sew curtains and

put up pictures, and to cook and bake, so that they will have nice homes and a well balanced diet. But it all seems to be pretty hard and we're quite discouraged. We don't seem to have accomplished anything." And the Lord said, "You are concerned with the physical and social welfare of My people, but what about their spiritual welfare? What have you done for them?" And the young man and his wife wept, for they could not reply.

Then the Lord turned to the senior member of the station and said, "What hast thou in thy hand?" And our senior opened his hand and said, "O Lord, here is the Bible and theological school, which is my responsibility. We have a fine group of young men who are being trained as pastors. Their pulpit deportment is good, their delivery clear and compelling, and their theology unquestionable. Every graduate of last year's class got a call to a good church." And the Lord said, "And what about their hearts," And our senior looked embarrassed and said, "Well, but they are ministers of the church, and they serve faithfully and are ministering to their congregations. They are organizing choirs and church groups." And the Lord asked again, very quietly, "What about their hearts? Whom do they love and serve?" And our senior couldn't reply.

Then the Lord passed on to our elderly lady and asked, "What is that in thy hand?" And she sighed as she said, "I don't have a fine big building to be responsible for. I am in charge of the literature work and the printing press of the mission. Every day I send my workers out to teach people to read in the towns and villages, then I have to supervise the translating of reading materials, get the presses to working, then tend to the orders for books and tracts. We get behind in the work all the time - I just can't do it all myself! And nobody else knows and understands about these things and the importance of this work, except me. I need help, and nobody helps me!" And the Lord looked at her harrassed and weary face and said, "Where are the minds of My people? Are they growing in knowledge of The Book?" And the lady couldn't answer, for she didn't really know.

Finally the Lord turned to the pastor of our Church, a fine, enthusiastic young man. "Thou," he said, "What hast thou in thy hand?" And the young pastor replied eagerly, "O Lord, you just ought to see how packed our church is every Sabbath. We have a fine Church committee, and they are working hard to help gather money to build the Church Youth Club and meeting rooms, with a pastor's residence on the second floor - there is space for this new building behind the church. And we have paid well into the Synod treasury, and given generously to the White Gift at Christmas. We have a good choir, and mid-week meetings that are quite well attended. I really think you would be quite pleased with our church here." And the Lord asked him, somewhat wistfully, "And My people here, do they love Me?" "Oh, yes indeed," replied the pastor, "They come to church very faithfully every Sabbath morning, and they pay good attention to the sermon." "Do they love Me - do they feed My sheep?" And the young pastor, knowing in his heart that his congregation were hearers of the Word, but not doers, had no answer to give the Lord.

And we all stood there, ashamed that we had been found wanting, not daring to look at each other, nor at our guest, the Lord of Life, - we had failed Him. He turned and looked at us all and said, "What ye have in your hand, cast it to the ground!" We could hardly believe our ears, "Cast it to the ground?" "O Lord," we cried, "our beautiful institutions, that we have served all our lives, that we have spent so much money on, that have produced such wonderful results for the Kingdom of God? How can we cast them away, to be broken into bits and lost?"

The Lord cried again, in a louder voice, "What, lovest thou these more than Me? Cast what is in thy hand to the ground!"

So, fearfully we obeyed, surrendering to His word, our dearest desires and highest ambitions, our heart's pride and our life's toil.

Then the Lord stooped and picked up the shattered bits from the ground, and fashioned them anew, according to His purpose for them, and put them again into our hands, and said, "Verily, verily I say unto you, 'except a grain of wheat fall into the ground and die, it abideth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it. He that loseth his life in this world shall keep it unto life eternal'".

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BASIC PRINCIPLES AND CRITERIA FOR MISSIONARY INSTITUTIONS

Introduction

The Executive Board of the Division of Foreign Missions of the NCCC at its meeting in May 1953 took action as follows:

1. It gave general approval to the "Statement of Principles on Institutions", prepared by Dr. R. Pierce Beaver.
2. It adopted as guides and bases for discussion of the Boards and of related missions and churches the following:
 - a) "Criteria for the Measurement and Evaluation of Christian Institutions", and
 - b) "Questions for the Evaluation of Proposed New Institutions".

These three statements are reproduced below, in the hope that wide use may be made of them as guides and bases for discussion. The two latter documents, which the Executive Board adopted, are also being incorporated as an Appendix in the latest edition of Dr. R. Pierce Beaver's booklet, "Toward a More Effective Ministry Through Missionary Institutions". This booklet of 64 pages is available at 50¢ a copy from the Division of Foreign Missions, Room 1101, 156 Fifth Avenue, New York 10, N. Y.

A. Basic Principles for Institutional Work

1. The gospel of God in Jesus Christ is given for the salvation of man and for the whole of humanity both now and unto the end of time when God shall bring His kingdom in all its fullness of perfection. It redeems the individual in soul and mind and body. It transforms society even as it brings a man to new birth. The gospel must be proclaimed in word and in deed, as, following the example of our Lord who sent the Church into the world, those who form the Body of Christ live out that gospel in acts of proclamation. The gospel must be proclaimed by the Church in discipleship, in common worship, in corporate priestly intercession, in prophetic preaching, in teaching, in pastoral care, in healing, in showing forth divine compassion, in feeding the hungry, in reconciliation, in liberating the victims of oppression, in fellowship. Proclamation of the gospel in all of these forms is witness to Christ, or evangelism. It confronts the world with Christ. No one of the functions may be omitted if the witness of the Church of Christ is to be authentic.

2. Everyone of these functions assumes institutional form as the Church discharges it; but it is the enduring function, not the ephemeral institutional form, which is important.

3. All Christian ministry arises out of the Incarnation. Because it is the Body of Christ, the Word Incarnate, the Church must witness and minister both through the proclaimed Word and the acted Word. Verbalization alone is insufficient to proclaim the Gospel. To the preaching of the Word and the administration of the sacraments there is inseparably joined the sacrificial service of the brotherhood on behalf of the brethren and the world. Acts of ministry and compassion, in both institutionalized and non-institutionalized types, are themselves forms of Christian witness when done purely for the sake of Christ and out of love for men. It should be made apparent that their motivation is the love of Christ for men and the obedience of His servants to His will in ministering to their brethren. Witness by word and deed must supplement and complement each other. However, the deed ought not be performed,

nor institutional service rendered, merely to create an opportunity for an "evangelistic" contact, nor ought coercion be used, even indirectly, for then these services become tinged with exploitation and are not done in the spirit of love. The full range of missionary ministry with its present functional emphases is necessary to demonstrate Christian concern for all of life, to proclaim that Jesus Christ is Savior and Lord over all of life, and to prepare the human channels through which His power may touch and transform life. They are not "good works" but dramatic proclamation of the gospel. It should be remembered with regard to both word and deed that the Holy Spirit makes use of both. Evangelization is man's responsibility with the aid of the Holy Spirit, but conversion is the work of the Holy Spirit alone.

4. A Christian institution is not in itself an end or even an independent entity; fundamentally it is, or should be, the Body of Christ functioning for witnessing in a particular way. Therefore, it should be an expression of the local church's life and work, and it should be within the Church's life, not peripheral to it. When new institutions are planned, care should be taken to assure this. Older institutions traveling a path of separation from the Church must be brought into an intimate relationship or they should definitely be cut loose from the Church and mission as private institutions with a Christian purpose but not posing as Church institutions and not financed by mission funds. Every Christian institution should have a clear-cut statement of its principles and objectives.

5. The younger churches, by virtue of their being the Church, should have responsibility for the institutions in their midst. Henceforth, no new institutions should be established unless the local church takes the initiative in, or at least shares fully in, their creation. When the assistance of missionary agencies from outside the country is required, as has usually been the case, each institution should be a common venture of Church and mission. Where institutions still remain under missionary control, the national Church should have a responsible share in their control and development. In a pioneer area where the Church has not yet been established, the mission acts on behalf of the whole Church and takes the initiative; but just as soon as the Church is established, however small in numbers, all forms of evangelism and ministry must become a joint enterprise of Church and mission.

6. It is essential that any new institution be from the first an expression of the concern and ministry of the local church as well as the Church universal. Therefore, it ought to grow in the local soil and thrive in the local climate. It may not be a foreign hothouse plant continuing to be kept alive only by special aid from afar, although foreign plants may be domesticated by skillful indigenous gardeners. Skillful adaptation is required in the process. Care should be taken to insure that types of service, institutional organization, buildings, and equipment be of the kind which in the course of time can be multiplied with the personnel and resources of the locality or region.

7. The Church and its missionary agencies should always scrutinize church institutions to discern whether they are effectively discharging their functions. The Church and the mission should also never cease to experiment with new, relatively uninstitutionalized means of discharging the functions by utilizing voluntary lay service.

8. There must be constant vigilance against "institutionalism" in institutions, and the staff of each agency should rigorously exercise corporate self-examination. Each national church judicatory, each mission, each National Christian Council needs also at frequent intervals to examine the program of institutional work within its area. Such examination should not be in the spirit of inquisition, but of spiritual discipline; it is an accounting of common stewardship.

9. Since every functional form of ministry is a proclamation of the Gospel of Him who is the way, the truth, and the life, and since only our very best can be an adequate sacrifice of service to the glory of God, every institution ought to maintain the highest scientific standards in relation to its task. It should, however, avoid that sterile professionalism which equates high standards with imported models from abroad and with techniques requiring the most expensive equipment. It ought also to seek to maintain those high standards through an imaginative adaptation of local materials to the technical requirements of the task. Furthermore, each agency must guard against making "high standards" a bulwark of institutional rigidity and an enemy of non-institutionalized service, extension work, and voluntary service. High scientific standards should be coupled with Christian faith and love.

10. Every institution ought to be an exemplar of the Christian faith. At its center, giving it life and power, should be the Koinonia, the unity of brethren in Christ. Christ should be incarnate in the fellowship which ministers in His name. Its corporate ministry should show forth the Lord; it should be the outreach of the Koinonia into the world. The staff of any institution should be overwhelmingly composed of devoted Christians who play their part in the local Christian community as well as in the life of the institution. An institution is merely the tool by which the staff corporately exercise their ministry; the total impact of the institution must be unmistakably Christian. Sometimes the true Koinonia is expressed more fully in an institution than in some congregation nearby.

11. If every institution is to be an example of this Christian brotherhood and a demonstration of Christian unity, then in its inner life and in its service there may be no segregation on racial lines and no unequal treatment on grounds of nation or race.

12. Christians are a light to lighten and a salt to savor, and it should be so with their institutions. As lights, they have a pioneering function, but when the state has followed where the Church has led, it is not always necessary to continue a particular type of service, but energies and resources can be put into new forms of pioneering. So it is also in the work of salting or permeating the community with Christian ideals through institutional media. When the public takes the responsibility for any type of service which it should give the people, then only a sufficient number of Christian institutions of the kind need to be retained to set standards, to give insight to the public service, and to provide Christian leadership.

13. Christian institutional service to non-Christians should be directed in the main toward ministering to the most needy, to those neglected by others. This does not mean that the wealthy and the intellectuals are to be neglected. However, the tendency of institutions, especially schools, to become identified with the middle and upper classes hampers ministry to the poor and dispossessed.

14. As long as the Christian community is a minority in any land, for the staffing of Christian institutions there is little hope of having available great numbers of Christians with the necessary attainments in both Christian character and the highest level of scientific and technical competence, although the number of such Christians will be high in the total population in proportion to the total number of Christians. Therefore, no one church or mission can hope to have a sufficient number of well-qualified staff members for its institutions. It follows that in many instances Christian institutional work should be established on a cooperative basis. Planning should cover a wide area. Funds and personnel should be pooled wherever possible for the best interest of the work.

One important aspect of the problem is the conservation of qualified personnel trained by the Church and missions. Losses to governmental and other private institutions are too great. This is in part a matter of Christian vocation.

15. Money used unwisely, and often put into huge buildings in western style, has fostered institutionalism. Instead of money, western aid should be given largely in the form of skilled personnel, tools, and techniques. Nationals should be encouraged to adapt their own types of buildings to the technical requirements of various kinds of institutions. Such adaptation is equally urgent with respect to organization and methods of support.

B. Criteria for the Measurement and Evaluation of Existing Institutions

1. The Christian Character of the Institution

a) Internally

It should unmistakably be an exemplar of Christ and of His Church; and within itself, it should be a truly Christian community.

The majority of its staff (and in the case of a school, the students) should be practicing Christians.

In their relations with one another, and with the people with whom they come in contact, the staff (and in the case of a school, the Christian students) should give a convincing demonstration of Christian brotherhood.

b) Relationships with the Church

It should form an integral part of the Church and serve an essential place in the broader ministry of the Church and in its world-wide outreach. It should also be related organizationally to the Church on the field.

Through its program and service it should contribute to the enrichment of the life of the members of the Church. And it should be an instrument (in the case of a school, college, theological seminary, or nurses' training school) in the training of the ministry, of professional church workers, and of lay leaders in many walks of life.

Every institution should play a particular part in the total picture of Christian life and work in the area, or in the nation.

The character and development of the institution should be such that its support may eventually be taken over by the Church on the field. Therefore the personnel and funds required for its maintenance should not represent too large a part of the whole activity of the Church. Likewise, other essential forms of ministry or service in the Church should not suffer because so large a share of the resources are allocated to the institution.

The institution should also be integrated into the life of the local church. Its staff and personnel should participate in the worship, fellowship and work of the local Christian community. Likewise the local Church should accept it and help to support it as its own. Every institution should give leadership to the local Christians within the area of its own functional responsibility and draw them into its work on a voluntary basis, wherever possible.

2. The Functional Character of the Institution

a) Technical and Professional

Every institution should do its job well. "Only our very best can be an adequate sacrifice of service to the glory of God."

It should maintain first-class technical and scientific standards so that its work is technically excellent and its reputation good. The maintenance of such standards should follow the "spirit" of them, and not merely the "letter".

High standards should not result merely in "professionalism". Rather, every effort should be made by the institution to attain high quality through the use of local materials or techniques.

b) Adaptation to its Environment

It is ideal if an institution has emerged out of the national environment, rather than being an alien importation. If the latter is the case, adaptation in administration, physical plant, methods, and forms of support to the national situation should be sought to the fullest possible extent. Such adaptation should help the institution in the performance of its functions; and in such a manner that the institution might be reproduced and multiplied in other places through the use of local resources and materials without great reliance on help from abroad.

c) What Needs Must Be Met

Every institution must examine those to whom it ministers, and the needs it seeks to meet, some of which may still be unmet.

In this examination, note should be taken of non-church or non-mission institutions which are serving the same people, and meeting the same needs. The service rendered by the Christian institution should equal or excel that of other similar institutions.

d) The Future of the Institution

It should study what loss, if any, might be caused to the people of its community, both Christian and non-Christian, in case it were closed or relocated. How essential, therefore, is the institution to the welfare of the Christian community, or to others who need its services?

C. Questions for the Evaluation of Proposed New Institutions

The basic principles underlying Christian institutions, as set forth in the discussion paper of Dr. Beaver entitled, "Toward a More Effective Ministry through Missionary Institutions", are applicable in large measure to both existing as well as proposed future institutions. However, in the study of the need for new institutions, certain specific questions arise, which should be studied and carefully answered.

1. Will the proposed institution contribute definitely to the extension of the Kingdom of God, in its area?
2. Are there similar institutions in the area, which might be utilized by the Church, to fill the same need?

3. Can the object to be attained by the proposed institution be achieved,
 - (a) By a non-institutional approach;
 - (b) By a less institutionalized approach, such a Christian hostel for students at a non-Christian school or college; or
 - (c) By voluntary lay service?
4. Does the local Church feel the need for such an institution? Will it assume proportionate responsibility for its leadership and support?
5. With limited funds and resources available, will the proposed institution serve best for the extension of the Kingdom of God, or should other agencies or media be employed, with such resources?
6. Could the ends to be accomplished be obtained better through some cooperative enterprise?

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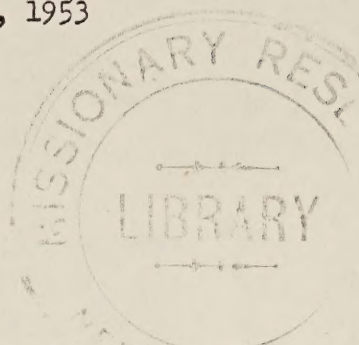
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STUDY CONFERENCE ON MISSIONARY INSTITUTIONS
Buck Hill Falls, Pa., December 8-9, 1953

ABOUT CHURCH INSTITUTIONS

Martin M. C. Yang



I. What is an Institution?

1. An institution is a permanent organization. An organization is a means by which a certain social function, or a certain collective program is to be accomplished or carried on. Generally, under two conditions is an organization needed to accomplish a social function, or to carry on a collective program. When there is some work in a community which cannot be done by one person's or a few persons' effort and which can only be done by a group of people with each person playing a certain role and with all the roles being arranged in a certain order, some kind of organization is needed. If the work is of a temporary nature and is to be accomplished in a short time, the organization will be either automatically or explicitly dissolved when the job is finished.

Another condition arises when there is a permanent social function to be implemented and its fulfillment requires not only a large number of people but also a much refined division of labor, a high degree of cooperation and integration among the people and their duties. Such a condition requires not only an organization, but a permanent one.

An institution consists of three chief factors: the assignment of a social function, an organization, and a length of time. In regard to the last factor, although there is no definite length of time which would qualify or disqualify an organization as an institution, in general, however, only those which are to be in existence indefinitely can be called institutions. A village school, for example, is an institution because it is to be there as long as there is the educational function to be fulfilled by such an organization, whereas the labor arrangement for building a public road near the village is not an institution, for the arrangement will be dissolved as soon as the road is completed.

2. The chief reason for having institutions is to use them to accomplish social tasks which cannot be accomplished by unorganized individuals and which need the assurance of being continuously carried on. It is true that certain functions could have been done by individuals or by piecemeal efforts, but it would be far from efficient and such functions would constantly be in danger of being disrupted or interrupted by absence of the undertakers or by a sudden cutting off of the necessary means. Some parents would undoubtedly be able to give their children elementary education, but there are others who could not. (The teaching of those who could perform this task would always be done haphazardly.) It is simply because parents have long realized that they can never do an efficient and uninterrupted job in teaching their own children that the institution of schools came into existence. Study of the history of human civilization shows that none of the social institutions were ever established without one or more functional purposes, and the fact has been that when the functions were fulfilled or taken away, the institution declined and disappeared sooner or later.

II. Why Church Institutions?

1. The Church is not only a place or an organization whereby Christians

worship their God and strengthen their individual religious life, but it is also a base or a spring from which the gospel of God in Jesus Christ is proclaimed to mankind.

2. The proclamation of the gospel is not limited to words only, but is witnessed also in deeds. It must be proclaimed by the Church in preaching, in teaching, in pastoral care, in healing, in showing forth divine compassion, in feeding the hungry, in reconciliation, in liberating the victims of oppression, and in fellowship. These are both words and deeds. "Witness by word and deed must supplement and complement each other."

3. All these forms of proclamation can to a certain extent be performed by individuals. In fact, in the early days; "The Bible in the vernacular, the school book, and the medicine bag were the tools and constant companions of almost every missionary."

4. Soon most of the early missionaries had to come to the conclusion that the various needs of the people or the urgent tasks that a Christian Mission must bear in order to comply with the Lord's instruction were so tremendous and so manifold, that no individual efforts or haphazard measures could make a success of any significance, and, therefore, they could not but ask for group work and organized efforts. Hence, the beginning and development of Church institutions or Christian mission institutions.

5. Inasmuch as Church institutions were created and maintained for the reason of fulfilling social functions or meeting social needs of the community, they may be and ought to be removed or dissolved when the functions or needs are being adequately fulfilled or met by other forces, such as those of the state or of the community itself. "As lights, they (Church institutions) have a pioneering function, but when the state has followed where the Church has led, it is not always necessary to continue a particular type of service, but energies and resources can be put into new forms of pioneering."

6. The most common institutions operated by the Church have been and still are schools, hospitals, social-work organizations, and a number of others.

III. Institutional Problems

1. Ideally, an institution ought continually to render services to the community in which it is located and functioning, or at least it should have constant contact with the local people.

2. Actually, however, many an institution has gradually become isolated from its social environment. There is not much interrelation between the institution and the people of the community. The people do not understand the function of the institution nor the meaning of its existence. The institution does not understand the people and is sometimes irritated by the peoples' attitude of indifference or ignorance toward it. There is, besides the material wall, a kind of spiritual wall between the institution and the community. Such is called a self-centered institution.

3. In some cases, the isolation is caused by the fact that the workers of the institution are too busy with their regular duties. They do not have the time and energy to keep contact with the people outside. They believe that they are serving the people by devoting themselves to the institution's assigned functions. They are serving the people at large if not those of their immediate

neighborhood. When such is the case it would not be fair to accuse the institution of failing in its functions or of becoming self-centered. It does, however, need the addition to its regular work of a department of extension service, if the means for such an addition are available. Many a university has a division of extension.

4. As mentioned before, the sole reason of having an institution is efficiently and adequately to fulfill a certain social function, to meet an urgent social need which cannot be met by unorganized individuals. A difficult problem is how to build up an institution which would be just right in size to discharge its duties adequately and economically. Some institutions are undersized and so they do not possess all the personnel and resources they would need, whereas others may be oversized and so there is a great deal of waste in carrying out each piece of work. It is not easy to have an undersized institution expanded; it is even harder to have an oversized one rightfully reduced.

5. Theoretically, when a Church institution is finished with its pioneering function, it ought to be dissolved or removed. Actually, however, the people who have long been working with it and have developed a deep attachment to it and whose life is dependant on it, are always reluctant to give up the institution. They may be blinded by their own sentiments and so are determined to put up a bitter fight to keep their institution. The solution of such a situation would be either to recharge the institution with another function similar to the former one, or to shift the personnel to another institution. The most undesirable situation would be to leave the "dead" institution standing and to waste personnel and resources until it falls into pieces by itself.

6. To gain personal glory and selfish favors a Church institution's leader may ally himself with the Government and neglect his obligation toward the Church. A Church institution may also become undesirable by gradually drifting away from the Church or from its Christian character and trying to identify itself with those secular institutions of the same category. Some of the Christian colleges in China, for example, had in the pre-communist years tried hard to initiate functions performed by many of the secular colleges. They continued to receive financial support from the Church, but lost their Christian interests. This caused deep resentment among the Church people and, consequently, Christian higher education in China suffered, from a Christian point of view, a great failure.

7. Another bad thing about an institution, whether Christian or secular, is that its officers in time may no longer be alert to their institution's true functions, and be preoccupied by routines, procedures, or "red tape". This is bad bureaucracy. Whenever an institution is saturated with bureaucratic routines, it becomes, instead of a useful means, a burden to both the mother organization and the local community. Institutionalism is a deadly enemy of institutions.

8. Finally, a Christian institution must also be aware of the development of autocracy among top-level personnel. This should especially be said to the Christian mission institutions in those so-called "underdeveloped" lands. It has been, and it still is to a certain extent, very easy for the white missionaries in the institutions to occupy **big**, walled living quarters, to have a great number of native servants, and to live extravagantly, while the national staff members have to be content with small huts or houses similar to those of the missionary's servants, meager salaries, and greatly inferior positions. A Christian institution may utterly fail in realizing its noble purposes simply by the existence of such a "white autocracy".

IV. Building Indigenous Institutions.

1. The principle that Christian missions must help the national Christians in building their indigenous Church institutions is applicable to missions and churches in every land.

2. But due to the difference in cultural backgrounds and the various degrees of compatibility between Christian concepts and the local religions, the extent to which institutions can become indigenous varies greatly from country to country. In a country where the cultural heritage is rich and the religious concepts and forms are not too hostile to Christian principles, it would be much easier for the institutions to become indigenous than in a country where the cultural background is poor and the religions are still in the primitive stage.

3. To be indigenous is good, but it must not be interpreted mechanically so as to keep as many as possible of the local concepts and practices regardless of their backwardness, and to repudiate things foreign even if it means the deprivation of many great values. It must also not be understood as a compromise or superficial mixture between Christianity and native religions or customs.

4. To be rightly indigenous involves true understanding, appreciation, belief, and living up to Christian doctrines and teachings by the national Christians. It means that national Christians really feel that Christianity is their own religion, not the missionary's, and that the Church is planted in their hearts and in their souls. If there are schools, hospitals, social service centers, etc., they belong to them and to their Church. When the national Christians really so believe and so feel, the Church, the Church institutions, and Christianity itself become indigenous whether the buildings, the equipment, and the external rites are native or western. Even the continuation of the presence of western personnel and western financial support will not much affect the matter. The national Christians will consider the missionaries and the funds they brought in as God-blessed help from their western fellow Christians. They will not be taken as symbols of ownership and authority.

5. If the above is true, then the missionaries and their home boards will have a great deal to do with making the national Churches and the national Christian institutions truly indigenous. The missionaries must by word and deed convince the national Christians that their presence and their funds are really tokens of the good will and Christian love of their fellow Christians in another area of the world. They have really not come to claim ownership and control over the Church and its institutions which they have helped to build. The home boards should explicitly encourage their missionaries to do the convincing, or should at least let the missionaries have a free hand to do what they deem right in this matter.

6. On the part of the national Christians, they must not make this issue of being indigenous a paw of nationalism. To be indigenous is not to exclude anything foreign or western, nor is it to resent and reject the presence of foreign missionaries and the well-meant help they brought from their homeland. Barring those who have not the right sense in missionary work, missionaries should be treated as fellow Christians, beloved brethren, and honorable guests who have come to help in the building of the Lord's kingdom in our land. By having Christian love and rightful relations with them, missionaries will always be needed and they will always be a great help, instead of a hindrance, to the making of the Church and its institutions indigenous.

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